

Reflection The Concept Of Power Foucault's

Sumitro Sumitro, Imam Yuliadi, Edy Kurniawansyah, Najamudin Najamudin

Department of Social Sciences
Institute of Social and Cultural Sciences Samawa Rea
Moyo Hulu, 84316, Indonesia
sumitro765@gmail.com, imamyuliadi0@gmail.com, almusukyedy@gmail.com,
najamudin228@gmail.com

M Chairul Basrun Umanailo

Department of Agricultural and Forestry
University of Iqra Buru
Namlea, 97571, Indonesia
chairulbasrun@gmail.com

Abstract

In genealogy, Foucault discusses how people organize themselves and others through knowledge production. He saw the knowledge can generate power by lifting people into the subject and then commanding the subject with knowledge. For Foucault, knowledge is a source of power. Various controversies that arise due to the leadership style of Gus Dur to this day is still remembered in Indonesia. Even some of the language style is a term that is often used as a joke about it to this day. This paper tried to see the style of the leadership of Abdurahman Wahid (Gus Dur), especially the language and some of the policies of his more controversial for being the number one man in Indonesia. In this study, the authors use descriptive research critical with more emphasis on the strength of the analysis of sources and existing data by relying on the theories and concepts of existing concepts to be interpreted based on the writings of leading to the discussion. Epistemologies of Foucault's much influenced by the concept of Nietzsche's thus reasonable if the criticism against the concept of power Foucault is on the influence of nihilism. So in his view no one in this world that is considered normal to have power against themselves. Only a crazy person or that is considered not normal which is not bound by power or have real power. As exemplified in the writings of this style and buzz performed by the figure of Abdurrahman Wahid, who indeed is a form of power over self instead be considered as something unnatural and even "eccentric". but in fact the perspective of the general public who have not been able to translate the policy because of the limited knowledge.

Keywords: reflection, the concept of power, leadership style, government

1. Introduction

Michel Foucault has two main thoughts. The first thought which is about archaeological science. Archaeological science is a set of rules that specify the conditions of discourse/discourse at a particular time. Archaeology aims to find the structure of knowledge, ideas and mode of discourse. in a discussion about the archaeology, Foucault criticized the history of human development in which there are knowledge, rationality, social institutions and subjectivity of the modern that is considered natural in society however it turns out is the construction of the socio-historical of power and domination. Foucault assumes that in the modern era, is a period where there are the spread and improvement of techniques-techniques of domination and during this period the model of domination of the strong man was at its peak.

The thought of Foucault that the second is about the genealogy of power. Genealogy of power is a way of Foucault to analyze the relationship of knowledge and power are mutually related to one another. Specifically, genealogy

pays attention to the relationship between knowledge and power in the science of humanity and the “practice-practice that is associated with the regulation of the body, setting behaviour and the formation of the self” (George Ritzer & Douglas JG, 2011:612). In genealogy, Foucault discusses how people organize themselves and others through knowledge production. He saw the knowledge can generate power by lifting people into the subject and then commanding the subject with knowledge. For Foucault, knowledge is a source of power. An example is the development of technology derived from scientific knowledge. Technology is a product of science and used an assortment of institutions to impose his power against humans. Foucault argues that knowledge and power are always competing, between the two always occur resistance.

Abdurrahman Wahid or better known by the name Gus Dur served as President of the 4th Republic of Indonesia, which lasted only 21 months (20 Oktober 1999-24 Juli 2001). As the head of the government, at that time, Gus Dur was not aware that he is no longer the person boarding. In accordance with the character of the person boarding, apparently, Gus Dur is difficult to change the style of leadership of a kiai to be the leadership style of the president.

A Kiai does not know the protocol, or what is called by the aide, the presidential guard let alone the presidential advisory council. In the culture of the boarding school do not know it all, the environment of the boarding school there is the only Kiai, Badal (substitute Kiai), a muezzin (a person who likes to do the adhan), management of boarding school or pesantren modern at this time may plus the cook, maybe the students now not allowed to cook, only to learn the course. So a when an Abdurrahman Wahid had to deal with protocol, the presidency, old habits are hard to be eliminated, finally, there should be the spokesman of the presidency instead of the ministry of the information who was evicted.

Various controversies that arise due to the leadership style of Gus Dur to this day is still remembered in Indonesia. Even some of the language style is a term that is often used as a joke about it to this day. This paper tried to see the style of the leadership of Abdurrahman Wahid (Gus Dur), especially the language and some of the policies of his more controversial for being the number one man in Indonesia.

2. Research Methods

The research method used in this research is Descriptive qualitative critical. According to Bogdan and Taylor, qualitative methodology is a research procedure that produces descriptive data in the form of written words of people and behaviour which can be observed (Moleong, 2002:3). On the research about the Reflection of the concept of power Foucault on the style of leadership of Gus Dur (1999 – 2001) this study about the leadership of Gus Dur at the time he became president for 2 years.

Before Analysis the discussion of the verification data in the form of a variety of novel Gus Dur lead over Indonesia, the study was conducted based on the procedure which is generally done in qualitative research methods. In his explanation, the more emphasis on the power of data analysis on the sources of existing data. These sources are obtained from various books and writings in various media by relying on the theories that are there to be interpreted in a clear and in-depth to produce scientific papers. The study is based on literature study (library research). Library research is a series of activities with regard to methods of data collection library, reading and taking notes and processing research materials. He is research that utilizes the library to obtain research data (Soejono, 1999:19).

In this study, the authors use descriptive research critical with more emphasis on the strength of the analysis of sources and existing data by relying on the theories and concepts of existing concepts to be interpreted based on the writings of leading to the discussion.

3. Results and Discussion

The style of leadership of Gus Dur often reap controversially, the minister of that fact as a vice president should follow the will of him, but if you don't want to follow him, then the minister is to be stripped of "gitu aja kok repot". Already many times President Abdurrahman Wahid when it replaces the ministers that be considered insubordination on the orders of he. Dissatisfaction Gus Dur with the performance of the cabinet which he leads makes the minister increasingly upset with the leadership model he. The current minister was faced with a dilemma that is unsolvable, many who eventually make the letter of resignation. But there are also loyal, for example, the minister who comes from the Nation Awakening Party (PKB), including Alwi Shihab, Mahfud MD (Former Chief justice) and others.

The ball of fire rolled Gus Dur continues to spread to everywhere and no one can stop where the ball of fire was speeding. The end of some faction in the parliament many wanted Gus Dur to resign as president. Members of parliament are not satisfied with the performance of Gus Dur that "just would", without taking into account the aspirations of the members of the cabinet which he leads.

Of a majority of the members of the faction in parliament wants Gus Dur to be fired. His mandate as the president was taken back by the MPR. However, Gus Dur is trying to prevent desires is by way of issuing the Decree of

President the contents of which dissolve the house of representatives/MPR that time. But what happens, the decree is not attained by the majority of members of the DPR/MPR, they finally rejected the accountability of the president and realized that Gus Dur dismissed from the President to a 4.

From the example, above can illustrate how the power of which is owned by Gus Dur in the set and change the system of government of Indonesia with the idea or the idea that “weird” according to the cabinet. On the basis of his knowledge of Gus Dur use it to explore the power of knowledge in itself. As is the case in the discourse of Foucault which is closely related to the concept of power. Foucault states that the concept of power that has been there before. Power is not the structure of the political such as government or social groups that are dominant. Power is not the absolute king or landlord tyranny. On the style of leadership of Gus Dur are very different from the style of the leadership of Suharto, Megawati, who hegemonized by the interests of political parties and the power of the political elite other. The leadership of Gus Dur is free from the influence of the political party which Gus Dur is promoting the knowledge, relationships, and in the lead on his reign. Foucault defines power back by showing the traits, that power dispersed, can not be localized, is the order of the discipline and connected by a network, given the structure of the activities, not repressive but productive, as well as attached on the will to know. The traits indeed not explain “what it is power, but Foucault is more interested to see how power is practised, accepted, and seen as the truth and also the power that works in certain fields. The power Foucault is not a property but a strategy. In this case, Foucault does not separate between knowledge and power.

3.1. The Style Of Language The Leadership Of Abdurrahman Wahid

Analysis of the concept of genealogy Foucault's critique of modern science, in this case, knowledge about history. Science modern history is a gag order against the other (the others) so that many layers are actually part of the scientific discourse many escape the attention of scientists, let alone us. Madness is an aspect of the forgotten (which is silenced; the marginalized), but actually part of scientific discourse. Madness actually contains wisdom and wisdom.

This reminds us of the president of the Republic of Indonesia to-4. Abdurrahman Wahid as the president who made the statement that many gave birth to counter the perception of the community throughout his leadership as the president (until finally resigned his commission). His ability to analyze critically the problems both in the field of religious, social, political, norms and others so push himself to try to remain wise in react. Any attitude that is determined in the running of his leadership in the governance of Indonesia is considered by most Indonesians as the ability is owned by the president. But some people, both from a political rival, certain figures who feel aggrieved from a selection of wise him, attitude-wise that he take considered inconsequential. The emergence of various such allegations could be caused by many things. for example arises from the violation of religious values, morals and norms that are already shaping the understanding of the community. Can also take place by because of the violation of political ethics, rules and political contract with the interests of the party coalition. A manner that is considered wise by Abdurrahman Wahid, who based on the knowledge he had caused her power over him. And power over the government of Indonesia has made himself the centre of attention of another human being.

The results of the Research Foucault concludes that madness is the need of the society will be the social formation of the desired, to become needs of certain social where from where to create them, ‘the Other Party’. Michel Foucault proved that the code-the code the term knowledge (psychiatrist) may affect the structure of the lower nature-conscious society. with genealogy, Michel Foucault wanted to delegitimize the present from the past (rupture). Other ideas of Michel Foucault most of all, with regard to the discourse (discourse). In discourse, language is the mediator. Discourse is a speech in which the speaker conveys everything to the listener. The smallest element of discourse is the sentence. Discourse reinforced by the writings of so-called text.

Teori Foucault, “*language as discourse is never neutral and is always laden with rules, privileging a particular group while excluding others* (Foucault, 1972:216)”. In the theory of Foucault, I concluded there are three main domains, namely social life, performance, and language. Foucault considers that Power is something that is legitimized by the metaphysical to the state that allows the state can oblige all people to obey him. However, according to Foucault, power is not something that is only controlled by the state or something that can be measured. But the Power itself exists everywhere because power is one dimension of the relation. a power arises from the relations between the various powers, resulting in the absolute and does not depend on human consciousness. Power is just a strategy. This strategy takes place everywhere and there are systems, rules, structure and regulation. Foucault considers that where there is a relation, there is no power.

Term-the term that is often delivered by Abdurrahman Wahid is a statement that is not only as a statement of the habits of day-to-day alone but more than that. power as president in Indonesia of course, be the leader of all the people of Indonesia, and any statement, opinion or speech to be very meaningful and anticipated by all the people of Indonesia. If the statement or term that is often issued by a ruler of the State considered as not important for the

community, then it's all questionable. as is the case when Abdurrahman Wahid expressed statements and comments on the problems that took place in the life of the nation of Indonesia. Good moral issues, politics, norms, religion, and so forth.

Statement of president Abdurrahman Wahid in addressing social problems wisely, tend to give birth to many commentaries from various circles, let's say in addressing the accusations and condemnations that took place from the people of Indonesia as well as from a variety of media related to the alleged practice of action "porn action" involving artist dangdut singer Inul Daratista, the president just leave a comment with the simple statement "Gitu saja kok repot", so also with his statement in addressing the movement-the Labor movement on labour day national "Who told you so poor" and so also with the statement of Abdurrahman Wahid when faced with the demands of the teachers in the show the welfare of those "Who asked you to be a teacher". These statements make a lot of cons perception and the multi-interpretation of the various circles of society. nevertheless, the power of language, the term and the discourse delivered by Abdurrahman Wahid has a strong influence in the community.

The position of Abdurrahman Wahid as a religious leader, academic, politician, also has power as the President of the Republic of Indonesia. Each statement directly through the language and terms of him, able to influence the way of thinking of society, and looked upon it as the truth, but most of the other people fight. In the view of Foucault, Discourse is a collection of statements (statement) that is different from the expression (utterance) and proposition (proposition). The phrase or proposition that is meant by Michel Foucault is not just everyday conversations, but the discussion is serious (serious speech act) and the absence of Serious a discussion it was measured based on the intensity of the involvement elements of power relations with the knowledge that gave birth to the discourse.

But the attitude of arrogance often shown directly by the government, in the over the community in order to condition the ideology and certain conditions, which ultimately creates a form of specific resistance. Such resistance is usually a manifestation of resistance because of the dissatisfaction experienced by the community. Knowledge of the community is beginning to realize that the fact that there is not as well as the conditions that are being published by the government. In the end, the products of government policy along with the symbols that represent the power will be shunned and abandoned. Even it is possible to happen expropriation power.

3.2. Policy Abdurahman Wahid That The Controversy (Recognition For Ethnic Chinese)

In the era of Gus Dur Chinese culture recognized as part of Indonesian culture. There is no dichotomy among the Chinese community in Indonesia regarding the choice between taking the approach of "assimilation" or "integration" as in the era of President Soekarno. A variety of Chinese, which in the era of President Soeharto very taboo except for the newspapers Indonesia with the Chinese, did not experience the "blackout" back by the Attorney general's office. The lion dance performances that used to be forbidden, in the era of Gus Dur is also allowed and the art groups were growing like mushrooms in the rainy season.

The struggle of Gus Dur is not without reason. Ethnic Chinese have an important role in Indonesia at this time. The history of this nation noted how Chinese citizens to participate shoulder to shoulder in the struggle for Indonesian independence against the Dutch colonial by becoming the supplier of armament. Much earlier, the role was firmly entrenched at the time-the kingdom of the archipelago. When the kingdom of Sriwijaya in the destruction of and government are screwed, ethnic Chinese who have a direct engagement with China taking the initiative to establish self-government so that the chaos Was not protracted. Was a new declaration themselves to be under the power of Majapahit in Java after Admiral Cheng Ho came to Palembang and founded the society IslamTionghoa and led by Arya Damar.

The life of the Chinese group in the Archipelago has been basically blending in with the indigenous people. The group arrivals of the Chinese who are generally traders, many of which are married to indigenous women. So the magnitude of the effect of this intermingling to be able to affect the history of the development of the life of the kingdom with the king and the development of the religion of Islam, with the clerical. (Fikri, 2012:44).

Still fresh in our memory how Gus Dur's fight to defend the ethnic Chinese in the difficult times of the year 1998. And the steps taken by Gus Dur is considered difficult to accept, even contrary to the general opinion which put the blame on the Chinese people as the cause of the economic crisis at that time. Sometime after the tragedy of May 1998, Gus Dur (the time it still served as Chairman of the NU) called for to the descendants of the Chinese who are abroad to return immediately to Indonesia and ensure their safety. And to the citizens of the natives, Gus Dur urged to accept and mingle with people of Chinese descent such. The struggle of Gus Dur defended the minority Chinese are increasingly assertive when He became the President of the Republic of Indonesia fourth accomplishment through a variety of policy, Presidential decree No. 14 the year 1967 which was then followed by Megawati with the determination of Imlek as a National holiday through a Decree No. 19, 2002.

At the same time, Gus Dur also invited the Indonesian nation to realize reconciliation with China. Not solely because he himself is of Chinese descent, but Gus Dur's view on the future of China as a network (guanxi) need to

be embraced to rebuild the Indonesian economy recently hit by the crisis great. And to restore the national economy, the first step he did was call back the owners of capital that want to invest in Indonesia. Gus Dur sure, a government that does not implement a political racist, would make the "guanxi" feel safe planting in the Indonesian capital.

A group of ethnic Chinese in the national knowledge, Gus Dur is the same with tribal-ethnic other nations, such as ethnic Javanese, Batak, Papua, Arab, India, Japan and Europe, which had a long life and become a resident or citizen of Indonesia. They also have the same rights as legitimate citizens as mandated by the 1945 Constitution (Fikri, 2012:83-84). The development of Human Rights after the reform of 1998 experienced very rapid progress. Including also the freedom to religion. In this period there is a momentum that is very meaningful for the people of Confucianism in Indonesia. Before the reform, known only five religions in Indonesia, namely: Islam, Christian, Catholic, Hindu and Buddhist. However, currently in Indonesia, recognized six religions, namely: Islam, Christian, Catholic, Hindu, Budha, and Konghucu.

The development of the ethnic Chinese is very limited in Indonesia after the reformation is to be free. The recognition of religious Confucianism in Indonesia has actually been recognized since long before the reform period began, namely with the existence of Law Number 5 of 1969 which recognizes the existence of six religions in Indonesia, namely: Islam, Christian, Catholic, Hindu, Budha, and Konghucu. The settings in this Legislation together with the Determination of President Number 1. Pn. Ps. 1965 that recognizes six religions.

Discrimination people of Confucianism began to be felt with the issuance of Presidential Instruction No. 14 the Year 1967 On Religion, Belief, and Customs of the Chinese. In addition, the Presidential Instruction No. 1470/1978 which contains that the government only recognizes five religions namely Islam, Christian, Catholic, Hindu and Buddhist. It means that Confucianism which is based on the 1976 census embraced by a million people is not a religion recognized by the government. The policy-making of the civil rights of adherents of Confucianism is limited. Religious celebrations in the building and public facilities is prohibited. Chinese new year is not put in a big day in Indonesia. In terms of education, schools under the foundation One should not teach the lesson of religious Confucianism. Marriage among the people of Confucianism is not recorded by the Civil registry Office. The instruction does not explicitly revoke the recognition of religious Confucianism in Indonesia. However, due to the posed between several other Human Rights violations against the people of Confucianism as written above.

After the new order regime ended, freedom of religion in Indonesia has experienced significant progress. The president of Indonesia at that time Abdurrahman Wahid or usually called Gus Dur issued Presidential Decree No. 6 the Year 2000 about Revocation of Presidential Instruction No. 14 the Year 1967 On Religion, Belief, and Customs of the Chinese. In dictum weigh, it is mentioned that during the implementation of Presidential Instruction No. 14 the Year 1967 on Religion, Belief, Customs of the Chinese is felt by Indonesian Citizens of Chinese descent has been limited movement in organized religious activities, beliefs, customs and traditions. In addition, it was mentioned that the implementation of religious activities, beliefs, and customs essentially are an integral part of Human Rights. With the presidential Decree, the Presidential Instruction No. 14 the Year 1967 on Religion, Provided, and Customs of the Chinese is revoked and the implementation of religious activities, beliefs, and customs of China implemented without requiring a special permit as took place earlier. The decision enters into force since 17 January 2000.

Revocation of Presidential Instruction No. 14 the Year 1967 on Religion, Belief, and Customs of the Chinese have a very significant impact on the development of religious freedom and freedom of expression. Cultural development is also growing rapidly after the discharge of the Decree of revocation of the Instructions of the President that such discriminatory. The religion of Confucianism is now free to embrace by the Citizens of the State of Indonesia. A lot of government policy after the reforms to accommodate the interests of the people of Confucianism and the ethnic Chinese. In 2001, President Abdurrahman Wahid made Chinese new year as a holiday elective for the ethnic Chinese. The policy followed by replacement of the Gus Dur President Megawati by setting Imlek as a national holiday through Presidential Decree Number 19 the Year 2002 about the Lunar New Year on April 9, 2002.

4. Conclusions

For Foucault, power is not the relationship of the subjective direction: the ability of a person/group to impose the will to another. For Foucault power is a complex strategy in a society with equipment, manoeuvres, techniques, and specific mechanism. "In general it should be recognized that more power to operate than on owned. Power is not a privilege that is obtained or retained the class of dominant, but a result of the overall its strategic position, a result which shows the position of those who are dominated"

Epistemologies of Foucault's much influenced by the concept of Nietzsche's thus reasonable if the criticism against the concept of power Foucault is on the influence of nihilism. So in his view no one in this world that is considered

normal to have power against themselves. Only a crazy person or that is considered not normal which is not bound by power or have real power. As exemplified in the writings of this style and buzz performed by the figure of Abdurrahman Wahid, who indeed is a form of power over self instead be considered as something unnatural and even “eccentric”. but in fact the perspective of the general public who have not been able to translate the policy because of the limited knowledge. Reflection the concept of power Foucault's positive for us to take the positive side of the variety of discourse of that controversy. So we're in no hurry to do the rejection and always analyze more deeply before determining the alignments.

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Biography

Sumitro is a lecturer at the Faculty of Social Sciences at Institute of Social and Cultural Sciences Samawa Rea with specifications of the sociology of education. It has an M.Ed degree in sociology obtained from the State University Of Makassar.

Imam Yuliadi is a lecturer at the Faculty of Social Sciences at Institute of Social and Cultural Sciences Samawa Rea with specifications of political sociology and phenomenology. It has an M.Si degree in sociology obtained from the Sebelas Maret University.

Edy Kurniawansyah is a lecturer at the Faculty of Social Sciences at Institute of Social and Cultural Sciences Samawa Rea with specifications of Pancasila and Civic Education. It has an M.Ed degree in civic law obtained from the State University Of Makassar.

Najamudin is a lecturer at the Faculty of Cultural Studies at Institute of Social and Cultural Sciences Samawa Rea with specifications of cultural sociology and Indonesian Literature. It has an M.Ed degree in Indonesian Literature obtained from the Muhammadiyah Surakarta University.

M Chairul BasrunUmanailo is a Senior Lecturer at the Faculty of Agriculture at Iqra Buru University with specifications of rural sociology and research methodology. It has an M.Si degree in sociology Obtained from March University. In 2016 Began doctoral education at the University of Brawijaya. Currently still completing a dissertation on the issue of urbanization because of village development that is focused on the Central Java region